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# THE CLASSICAL WEEKLY

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As the result of a suggestion that The Classical Association of New England and The Classical Association of the Atlantic States exchange delegates at their annual meetings in the spring of 1909 I attended the fourth annual meeting of The Classical Association of New England at Boston University, Boston, on April 2-3. All the sessions were largely attended. Much interest was taken in the papers, although, since the papers were so numerous, there was little time for discussion. The report of the Secretary-Treasurer showed a membership of 337 (a net gain of 13 over last year) and a comfortable balance in the treasury.

The programme was as follows: The Teaching of literary Values in Greek Poetry, with special Reference to the Iliad, Professor H. D. Brackett, Clark College; The First Book of the Odyssey, Professor S. E. Bassett, University of Vermont; A Suggestion for economizing Time in First Year Greek, Miss R. B. Franklin, Newport (R. I.) High School; The Quality of the Output in Classics of our Preparatory Schools, Dr. A. W. Roberts, Brookline High School; On the Necessity of Personal Attention to the individual Student, H. Roberts, Taft School; The Conversion of Lucretius, Professor W. A. Heidel, Wesleyan University; Some Classical Sites in Asia Minor, Professor H. W. Smyth, Harvard University; The Roman Forum, Professor Christian Huelsen; Classical Clubs for Secondary Schools, W. F. Abbott, Classical High School, Worcester, Mass.; The Future of the New England Academy, G. S. Stevenson, Coburn Classical Institute; Some Features of the Classical Instruction in English Schools, J. C. Kirtland; The Methods of teaching Latin in the Prussian Gymnasia, Dr. C. Brinkman, Prussian Exchange Lecturer, Yale University; The Attitude of the small College towards the Classics, President H. A. Garfield, Williams College; Ferrero's View of Horace, Professor E. P. Morris, Yale University; Some new Acquisitions by the (Boston) Museum of Fine Arts, Dr. Arthur Fairbanks, Director; Trips to Praeneste and Ostia with the American School at Rome, Professor Helen M. Searles, Mt. Holyoke College.

Mr. Abbott spoke in most interesting fashion of the work of the Greek Club and the Latin Club at the Worcester High School; both clubs have been in existence for many years, carrying out with

success varying programmes. Mr. Kirtland's paper will appear in the concluding numbers of *THE CLASSICAL WEEKLY* for this year. The paper caused some discussion; Mr. Fox of New Haven, who claimed to speak from much intimate knowledge of English schools, declared that in England teachers in the schools spent no time discussing the 'tyranny' of the Universities in exacting this or that as prerequisite for admission; their attitude was rather that of asking the Universities what they wanted and then of bending all their energies to the task of meeting those requirements. He suggested that American teachers imitate this practice; if our teachers were to stop for five years complaining of excessive requirements by the colleges, and were to employ the energy thus saved to devising ways and means of meeting the requirements of the colleges, our educational difficulties, so far, at least, as they now exist for the schools, would all be solved.

Dr. Brinkman talked informally, but extremely well. He praised Dettweiler's book (see *THE CLASSICAL WEEKLY* 2. 85-86), and referred to books by Richter and Ostermann as exemplifying well the inductive method as used in German Gymnasien. Lists of words, he said, arranged according to meanings and etymology, are much used. Careful attention is paid to pronunciation; if the student learns to pronounce accurately at the outset, he has practically no trouble with the reading of verse. If the whole of an author is not read as part of the regular work of a class, the teacher gives the contents of the whole work to the class. Sight work is constantly practised. Everywhere an effort is made for concentration. One important point made by Dr. Brinkman related to the system whereby the teacher is promoted with his class. The Latin work in the Gymnasien, in the extreme form, falls into nine divisions. The pupils have one teacher throughout the lowest third of these nine, and one teacher again throughout the middle third. One can readily see the great advantages of such a plan as this, particularly as applied to the initial stages of language instruction. Frequently also one teacher has both Latin and German or French; he can thus make the instruction in the one language reinforce that in the other. Or else the Latin teacher keeps in touch with the German

or French teacher, informing the latter that at a certain time he will take up with his class certain phenomena of Latin; the German or French teacher, so far as possible, makes his work at that time parallel to that of his Latin colleague.

President Garfield declared that the attitude of the small college, nay of any college, towards the Classics depends on the attitude of that college towards learning. Is the college only to uphold learning that is 'useful'? then put the Classics out. But he held that experience more and more clearly shows the necessity of making the basis of learning something broad, deep, enduring, something so securely founded in past experience that it shall be possible to put on a proper superstructure. This means that the attitude of the college towards the Classics must be distinctly friendly, because experience has amply shown that by the Classics the mind is taught and disciplined in a thoroughly satisfactory way. There is no evidence whatever that the minds of modern youth are so different in fiber and processes from those of the youth of former generations, which found their best training in the Classics, that the Classics may with safety be thrown out. Professor Morris took issue sharply with Ferrero's picture of Horace, holding that by suppression of pertinent matters and misinterpretation of others he had presented a very erroneous picture of the Roman lyric poet. In a word Professor Morris, speaking of a detail of Ferrero's presentation of Roman history, made much the same comments on Ferrero's methods as were made in THE CLASSICAL WEEKLY 2, 124-126 by Professor Botsford in his review of Volumes 3 and 4 of the Greatness and Decline. C. K.

#### THE HELVETIAN QUARTET<sup>1</sup>

##### IV. Divico

Four names are the sum of Helvetia's soldier-statesmen on Caesar's roster. The list began with an adventurer and a suicide; it closes with Divico, whom we should honor, with Catuvolcus (6. 31), Camulogenus (7. 57), and Vertiscus (8. 12), as one of the four 'Grand Old Men' of Gaul. Divico in his youth had been the forerunner and example of Orgetorix, but without the stigma of conspiracy and treason that ruined the latter. Yet, it must be admitted, much of Divico's early fame had approached dangerously near to the province of the adventurous.

It was in 107 B. C., five years before his later adversary even saw the light at Rome, that Divico's name must have been oft-repeated in Forum and temple and Curia—yes, and coupled with curses and vows. The Cimbri and Teutones were at that time on their awful march through western Europe, sweeping all things and all creatures before them.

<sup>1</sup> See THE CLASSICAL WEEKLY, 2, 178-181, 186-188

For very fear of them, the Gauls were shutting themselves in their towns and living, in their extreme famine, upon their own flesh (7. 77. 12). Italy was cowering in horror, lest it also should all too soon be caught up in the mad vortex of the barbarians' course. But, as if these invaders were not enough in themselves, native tribes of Gaul were becoming intoxicated by the frightful example and were either joining the main horde or pursuing parallel tangents of their own. Such were the Tigurini, one of the four cantons of the Helvetian nation, who now broke loose from all restraint and poured themselves out upon the Province. And it was Divico, a chieftain then in his youthful vigor, that was at their head (1. 7. 2; 1. 13. 2).

Caesar's father, or perhaps his grandfather, may have been in the Forum one day, when a messenger from the far North came with startling intelligence. The army of L. Cassius Longinus the consul, Marius's colleague, had been defeated, the consul himself slain, and the remnants of the Roman host sent under the yoke by Divico and his Helvetians. The humiliated fugitives had purchased their ransom at the price of half their possessions. *Pro fidem deum! In malam crucem Divico!*

Curious are the coincidences that throng human history! There are several which Caesar, perhaps not inappropriately, calls to our attention in connection with this famous raid of the Tigurini. Years afterwards, in fact it was during his own consulship and the year preceding his departure for Gaul, Caesar's marriage with Calpurnia, Piso's daughter, brought him into unexpected closeness of relationship with Divico and the Helvetians. From his own wife's lips, probably, he now heard tales of that great defeat far back in 107 B. C., for Calpurnia's great-grandfather had been on the staff of Cassius in that disastrous campaign and had been slain along with his general. It had a tendency at least to stimulate Caesar's interest in the event, especially after later developments placed him in immediate contact with the chief characters themselves in the tragedy.

By a second coincidence—Caesar was uncertain whether it was purely accidental, or actual intervention on the part of providence—the Tigurini whom he had so summarily cut off at the Saône (1. 12) were the self-same tribe that had wrought the destruction of L. Cassius.

But last and most unique in this chain of coincidence was old Divico himself. Forty-nine years after his first exploits on that same soil Divico now came as chief of an embassy to wait on Caesar. It is not often that Clio, in search of a hero, will turn back through the records of half a century. Divico's name had once already been heralded to fame. The story of his notorious incursion may

still be read in the pages of Strabo (p. 293), Apian (De R. G. 4. 3), Orosius (5. 15. 23-25), Livy (Ep. 65), and Tacitus (Germ. 37).

It was a note of alarm that had dictated this third conference with the proconsul. The Helvetii were justly disquieted. A fourth of their number had been crushed and dissipated. One day's work for Caesar and his diminutive army in bridging the Saône was equal to twenty of theirs with all their hundreds of thousands (1. 13). The speed of this strange upstart from Rome was something startling. And so, though he had played them false and no formalities were due the perjured Roman, though he was manifestly overstepping both the geographical bounds of his province and those of his prerogatives in thus pursuing them, still it was the sense of the nation to reach their destination on the west coast of Gaul (1. 10. 1; 1. 11. 16) without irreparable loss. It was well to negotiate with Caesar before any farther casualties like this last one should be perpetrated upon them.

Was there any special reason why the Helvetians should now designate the aged Divico as their chief envoy? Was it because they no longer cared to intrust matters of statecraft to younger men, lest the wily Roman again outwit them as he had the unsophisticated Nannaeus and Veruclotius? Was it because Divico was a tried and approved diplomat, whom, through almost a century's experiences, they had found they could trust? Was it because, having been the comrade and leader of the Tigurini in their first war and now a survivor of his ill-fated clansmen, he could be relied upon to be the more inspired with patriotic sympathy and therefore the firmer and more implacable toward their national foe?

Whatever the reasons for naming him the plenipotentiary, Divico was every whit worthy of his mission. The years had certainly availed not to diminish his splendid manhood. The old warrior was as stern and scornful and unbending now as he could have been when, half a century before, he may have stood with folded arms, like pictures we sometimes see of his illustrious kinsman, the Brennus who stormed Rome, and have watched the army of Cassius Longinus pass under the yoke.

What could have been the sentiments of the proconsul in meeting face to face with this grand old hero whose name had been a familiar execration in his boyhood days? Here before him, white in years, but with eyes as flashing and mustache as fierce as those of forty years might be, was this Bismarck of the Helvetians, transported as by magic from the days of long ago, his sword still unsheathed against the Romans and his tongue still charged with malice and eloquent scorn for his country's foe.

And this is what he said (1. 13): "If you Romans will make peace with us, we Helvetians on our part are ready and willing to go anywhere in Gaul you

may dictate and to settle there. But if you persist in your hostile attitude, remember the old-time defeat you received at our hands, and remember too our own ancient valor. Simply because you have suddenly attacked one canton at a time when their comrades across the river were unable to bring them aid, do not for that reason either overestimate your own powers or despise us. As for us, we have been taught by our forefathers to depend upon bravery in the open field, not upon such stratagem or ambuscade as you have used. And so, beware lest this very spot where we are now encamped get its name from the calamity that shall befall your army and transmit the memory of it to your children's children".

If the Helvetians had really contemplated a peaceful understanding with Caesar, that opportunity was now forever past. Divico had allowed his ardor and indignation to sweep away all diplomacy. The swelling boast of which he had delivered himself was beautifully consistent with the fiery old general's temper, but was not calculated to elicit anything but hardness of heart from the unemotional proconsul. The latter's answer to Divico's fierce invective was a cool, determined recital of the terms upon which and upon which only could the Helvetii expect peace with the Roman people. It involved complete restitution of damaged property, the giving of hostages,—"Hostages! We Helvetians have learned from generations back to receive hostages, never to give them; you Romans yourselves can bear witness to that". And with this magnificent thrust, Divico retired.

A splendid picture of untamed defiance this, the hoary chieftain disdaining to parley with his Roman adversary, his pride venting itself in utter indignation and loathing at the mere mention of servile compliance. Let us hope that in that mighty battle that soon followed, so near the scene of his youthful achievements, Divico burst that mighty heart of his in glorious strife. It may have been the grand old warrior himself who rallied the wavering line and once more renewed the battle at the hill (1. 25). It may have been Divico who directed the last wild struggle amid the carts and wagons until late into the darkness of the night, despairing, yet unconquered but by death itself (1. 26). Surely his kingly soul could never have suffered itself to be a survivor of that awful carnage. Surely we can never imagine Divico forming one of that stricken procession that now turned and slowly, painfully, crept back, to rebuild the charred and ruined homes of desolate Helvetia (1. 28).

Florus's simile is certainly euphemistic (Ep. 1. 45. 3): "Caesar led this warlike nation back to their homes as a shepherd his flocks to the fold".

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## REVIEW

First Three Books and Selections. Edited for the use of Schools, by J. R. Sitlington Sterrett. New York; American Book Co.

PART II. THE TEXT<sup>1</sup>

This edition is based on that of the Dutch scholars, van Leeuwen and Mendes da Costa, and is the first serious attempt to introduce into our secondary schools a conjectural instead of the traditional text of Homer.

Omitting minor details, such as case endings and forms, the most striking divergences from the traditional text are the attempted restoration of the digamma, the restoration of the augment, substitution of *εε* for *δη*, and the regular use of the dative plural ending *-σι*. My comments will be in regard to these changes.

In the Preface is this sentence: "It cannot be denied that the digamma was pronounced when the Iliad was composed". Yet it is denied by many of those best qualified to speak; cf. Cauer, Grundfragen, p. 63: "Die epischen Gesänge sind in einer Mundart gedichtet die den Laut des Digamma nicht mehr besass"; Thumb, Indogerm. Forsch. 1898, p. 326: "Der Spirant in dem Gesamthomer der Alten keine Rolle mehr als lebender Laut gespielt" . . . "Das Zeichen Digamma in unsrern Homer-ausgaben keinen Sinn hat" . . . "Auch für die ältesten ionischen Dichter das Digamma kein lebender Laut mehr war". All these utterances occur in an exhaustive study devoted exclusively to Digamma. Solmsen in his Laut- and Verslehre continues the investigation and says, p. 171: "Digamma in der Epoche der Gesamtredaktion von Ilias und Odyssee auf ionischen Boden bereits verloren gegangen war". Ludwich, Aristarch 2, 287, expresses the doubt "ob das Digamma zur Zeit der Entstehung der Homerschen Gedichte überhaupt noch gesprochen wurde". To say a thing cannot be denied, when it is denied by such eminent scholars, is certainly misleading.

The very fact that the digamma is so easy to restore is the best possible proof of the integrity of the vulgate. Does it seem reasonable that anyone would have changed *καὶ φοιταδ'* of A 19 to *εε δ' ακαδ'* to avoid the hiatus, then not have changed the *εε ιθεν'* of 114 to *εει ιθεν'* or have left *τε ε* unchanged in 510? It is impossible to show here the important laws of position discovered for digamma by Hartel, laws discovered from the traditional text. Can it be assumed that the Alexandrians, or whoever they were, men who knew nothing of digamma, could have made the wholesale changes assumed in this edition, yet have kept their hands from initial digamma to such an extent that accurate laws could be discovered for this letter, laws depending on whether digamma falls in thesis or arsis? The

difficulties in teaching are not changed or removed by inserting this letter, since the student must be worried by the fact that *εεας* has no digamma in A 106, though fitted with one in 108. Suppose Aristarchus had changed the text in a manner similar to the changes in this edition: could even a Bentley have found traces of this lost letter? Two things seem to me reasonably certain in regard to Homeric digamma: first, it was a vanishing sound during the later stages of epic development, so that the poet could use either the inherited form with digamma or the living form without it; secondly, the vulgate has with fair accuracy preserved the evidence of the poet's use. The evidence for digamma at the time of the final formation of the Iliad is too weak to warrant us in the face of such a fact as *εε ιθεν'* in restoring it at the cost of radical alterations in the traditional text.

Another remark in the Preface is this: "Of pedagogical value, too, is the restoration of the augment, both syllabic and temporal, and the use of the sign for aphaeresis, where the syllabic augment cannot be restored". A thing has pedagogical value if it is in accord with the truth. The fact that false instruction is easy does not justify giving it. The attempt to restore the augment defeats itself; it is an easy matter to change *διαστήτην* of A 6 to *διαστήτην*, but *ἀντήτην* of 305 and *κάππετον* of 593 show how impossible it is to carry out the change. To write *βῆ* with the mark of aphaeresis, as if the syllable had been taken from the word, is to give the pupil an entirely wrong conception of the Greek augment; see Brugmann Gr. Gram. 307: "Die Praeteritalpartikel *ε* war seit vorgriechischer Zeit kein notwendiger Zusatz zu der Verbalform, um die Vergangenheit zu bezeichnen. *ε*-bherom und *b*-herom bedeuteten beide 'ich trug'. Der Gebrauch des Augments bei Homer fakultativ war". In fact practically all grammatical writers speak of "the so-called loss of augment". Hence to teach *βῆ* is to ignore the development of the language. In order to carry this out, in part, since it cannot be applied everywhere, two fundamental rules of epic poetry must be violated; iteratives are augmented, as in A 491-493 *πωλέσαντο*, *ἔρθυνθε*, *πόλλεσε*, and the genitive ending in *-ου* is elided, e. g. in A 381 *είχαντοι*, 485 *ἥτεποι*.

There certainly ought to be some cogent necessity for such changes, and here it is: Dialect of Homer, § 170; "The omission of the augment must be regarded as aphaeresis, and occurs almost exclusively—

- (a) at the beginning of a verse;
- (b) after a caesura or the bucolic diaeresis;
- (c) after a vowel;
- (d) in words which without it would not fit the meter".

<sup>1</sup> See THE CLASSICAL WEEKLY, 2, 188-190.

The exceptions in (a) and (b) cover every part of the verse but the beginning of the second, third, fourth and sixth feet. The beginning of the fourth foot is the forbidden diaeresis, so that is excluded, the sixth foot would be limited to dissyllabic verbs or verb forms with long penult, a very small class, so the exceptions practically include every place in the verse but two. Now these two are further restricted by "after a vowel" and "in words which without it would not fit the meter". This surely covers every possible case and there is nothing left on which to base an argument. You can insert in this rule in place of the words "The omission of the augment . . . occurs almost exclusively" this sentence, "Words beginning with a consonant occur almost exclusively at the beginning of a verse, after a caesura or bucolic diaeresis, after a vowel, in words which without it would not fit the meter". This argument is in truth no argument at all. Why is it that the messenger-speeches in tragedy omit the augment so frequently? Because of epic influence. This fact and because it is impossible to restore it in *doverhryv* and *κ ττερον* should make one very cautious about restoring it elsewhere at the sacrifice of literary tradition and the most elementary principles of the Greek language.

In Dialect, § 170 f, we have "the omission of the temporal augment in the case of verbs which began with a long syllable was no fault of the poet, but of later writers, more especially Aristarchus". Such a statement as this deserves some definite proof; Lehrs says, Ar. 395 ff., "Aristarchus admitted no readings into the text for which there was not good manuscript authority". Ludwich has repeatedly restated this belief of Lehrs and added arguments of his own, not only in his Aristarchus, but also in his Homervulgata. In this he asserts that the vulgate can be traced centuries back of the Alexandrians.

In the Dialect of Homer 236 b, we read "Note incidentally that Homer uses *κερ*) in those cases in which we find *δη* in Attic". Yet *δη* is as surely Ionic as it is Attic. The vulgate gives no evidence of a general or systematic attempt to replace *κε* with *δη*. In Pindar these two particles are used side by side about equally: then why must Homer be limited to *κε*? Professor Sterrett himself says, Dialect 6, "The body of the poem is written in the old Ionic dialect". Why then remove the Ionic *δη* from this Ionic-Aeolic poem? Granted that the early Aeolic bards used only *κε*, yet the language which took over these earlier songs and in which the Iliad was created had *δη*. The absence of this Ionic particle would destroy the main prop for the theory of the origin of these poems advanced by the author.

On the attempt to restore the dative plural *-σι*

I will make two comments. XI 779 *ά τε ξείνιος θέμας* *έστιν* cannot take the ending-*σι* without destroying the verse. Cf. also Drewitt, Classical Quarterly, 1908, 99: "It is interesting that in the one other type of monotomic scansion, viz., in lines resting on the heptheminal caesura alone, elision is absolutely rejected by the principal pause". This rule then makes impossible the elision assumed in this edition for B 249 *'Ατρεδηγα'* and establishes the vulgate reading.

In the Preface is this sentence: "such forms are contrary to the general laws of Greek, and occur only in the epic or in works borrowing epic forms". That they occur in the epic and not elsewhere surely is proof that they were not added from without, but are epic in origin; this might be a cogent reason for excluding them from other species of literature, but to exclude epic forms from epic poetry, because they are exclusively epic, is as reasonable as it would be to banish tragic diction from tragedy.

Professor Sommer in his thorough investigation of Wernicke's law, Glotta 1, 149, comes to this conclusion: "Ich ziehe es vor, an der Sprache Homers so wenig wie möglich herumzudoktern, glaube ich doch die Erfahrung gemacht zu haben, dass man insgemein bei konservativer Textbehandlung auch sprachgeschichtlich am weitesten kommt".

No student of Homer can fail to recognize the brilliant though erratic ingenuity of Payne Knight, van Leeuwen, and Mendes da Costa, but it is a far different matter to take their radical and often groundless conjectures and present them to beginners as assured facts.

JOHN A. SCOTT

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The second informal meeting of the New York Latin Club for this year took place on Saturday, April 17, at Packer Institute. The subject was Methods of Teaching Latin Prose Composition. Messrs. A. L. Janes of the Boys' High School, E. W. Given of Newark Academy, S. L. Cutler of the Morris High School and C. M. Baker of the Horace Mann School set forth in considerable detail their methods of handling the subject, while Mr. A. L. Hodges of the Wadleigh High School explained why the results were so poor, and Miss S. E. Van Wert of the Normal College detailed some of her experiences in visiting composition classes in English Schools.

Mr. Janes advocated very strongly the direct method of teaching. Out of an exercise containing twenty sentences five should be prepared at home and recited at dictation in class, the sentences being changed by the teacher so as to make it clear that the pupils had actually learned the principles. The pupil should also be expected to recite five sentences done yesterday in review, and five sentences done the previous day, so that the pupil should be ex-

pected to have at command practically the full exercise and be able to give the various sentences or similar ones at the demand of the teacher orally. In this way, Mr. Janes said, most excellent results were obtained, and a degree of interest developed in the class which could not be expected in any other way. The individual pupils vied with one another in offering suggestions, correcting each other's mistakes, etc. One-third of every period was thus employed.

Mr. Given explained that a good deal of attention was devoted in his classes to the careful study of vocabulary, in which, after the work had been for some time on individual words, the pupils were expected to learn a large number of phrases. Mr. Given thought that in this way the disadvantages of individual word study were obviated and the effect of word combination was brought out more clearly; he asked suggestions from the audience with regard to this method. He also advocated the direct method in combination with this word study, supplemented by a certain amount of written work.

Mr. Cutler used for the earlier terms in his classes a book in which the exercises were based upon the text. This added somewhat to the interest of the work, which formed an integral part of every period, but the method lacked system, and in the later terms this was remedied by intensive topical study along the lines indicated by Mr. Janes. This combination of the two systems was found to work well. It would work better, Mr. Cutler thought, if in some way or other Vergil could be finished in time to allow a review of some speech of Cicero to complete the course.

Mr. Baker felt that in composition an important element was oral drill in what he called sentence declension and conjugation. He maintained that the learning of the paradigms *per se* did not carry with it any power to supply the proper form rapidly in oral work; consequently in his classes the paradigms were learned in groups of words, as were phrases involving difficult cases, substantives, pronouns, verb-forms at the same time. Mr. Baker claimed excellent results from this method of study in increasing the rapidity of pupils in oral work.

Mr. Hodges deprecated laying so much stress upon prose composition as an end in itself, and believed that it ought to be regarded rather as a means of testing the knowledge of pupils gained from their reading. He felt that a great deal of the lack of success was due to insisting upon pupils learning to write a certain kind of Latin when the main object should be to develop the power to translate accurately, for which testing in prose sentences was an excellent aid.

Miss Van Wert showed that in England the teaching of composition was either good, bad or indif-

ferent, according to the schools. In one place the master called each member of the class to his desk and discussed in a low tone his exercise with him while the remainder of the class indulged in animated conversation. In another class the work was done with prepared exercises; in another, with which Miss Van Wert was very much impressed, the story of Coriolanus was read in Latin, and afterwards the class was required to give back to the teacher the story in other words. Here, as in Mr. Janes' class, the students vied with each other in correcting mistakes, suggesting words and phrases, and altogether showed a capacity quite marvellous to one whose experience lay largely in different methods of work.

#### MODERN SIDE LATIN

Mr. C. H. Spence, Headmaster of the Modern Side, Clifton College, England, in *The School (London)* for November, 1906, gives certain suggestions for the teaching of Latin in institutions in which the stress is chiefly on the modern subjects. He thinks that we should give up all hope of teaching composition or grammatical niceties, confine ourselves to translation, attempt to awaken boys' interest in the literary, historic and human side of what they read, and never forget that it is the aim to teach English as much or more than Latin. He advises, therefore, (1) the reduction of accident to the shortest and simplest form; (2) syntax based on the analysis of the sentence, with large use of English examples; (3) translation, largely "unseen", as the main work; (4) great attention to the acquisition of vocabulary with the aid of pictures and models and constant reference to English cognates and derivatives; (5) the bringing home to pupils the fact that Latin is indispensable by showing them the relation of Latin to other Aryan languages and to the Romance tongues, the history of the Latin element in English and the debt which Europe owes to Roman law and government.

Boys are interested in scraps of mediaeval or modern Latin, which illustrate English or local history; for instance, extracts from Magna Charta and Doomsday, Henry II's Charter of Bristol, or Cambden's account of that ancient harbour. Again, as a change from a construing lesson, boys may be told to find out the meaning, derivation and history of such words as *decimate*, *explicit*, *desultory*, and so on, or the meaning of ordinary Latin phrases in common use—*primus inter pares* and the like—of the headings of Psalms in the Prayer Book, or expressions from the Latin hymns they sing in chapel. Or again, they may put into modern English Latinisms from Milton, or translate the scraps of Latin to be found in Chaucer or Shakespeare, or explain what Tennyson meant by the "Ausonian king" or the "cold *hic jacets* of the dead".

In teaching translation Mr. Spence feels that boys should use dictionaries as soon as possible and be taught *how*.

He gives the following illustration of his method

of teaching the first two books of the Aeneid:

Spend some hours in telling the story of the whole in outline, and the story of these two books in detail, something of Vergil's life, his time and his purpose in writing. Translate the first hundred lines to them; if they learn translation lessons out of school be careful to pick out the easiest pieces (six lines here, ten lines there), get through the lesson as quickly as possible, translate to them, give them the substance of the parts they will not care for. At all hazards press on, let them see the action, perceive that something is going on—that things are happening. Who can be interested in a story when he reads it at the rate of fifteen lines every other day? Limpets are probably uninterested in the form and colour of the rocks they laboriously traverse. The boy who is forced to struggle with homeopathic doses of part of a casual book of Vergil, feels like the man "who read Clarissa for the fable"—inclined to hang himself. Whatever else be sacrificed, get on with the story. "Set books", that is a few hundred lines done again and again, and laboriously "got up" and reproduced in examination, seem to me a waste of time.

Mr. Spence closes with a specimen of what he says "is not an examination paper in the ordinary sense. It should be done *viva voce* with the assistance of the master, and with the help of an English and a Latin dictionary".

1. Translate:

- (b) *Quorum nomina infra leguntur vitae prodigi patriae profuere. Idem apud matrem quam exornarunt alumni memorem mortui vivunt.*

2. Explain, translating the words in italics:

- (a) Harken also to Solomon, and beware of hasty gathering of riches: *Qui festinat ad divitias non erit insons.*

Bacon: *Of Riches.*

- (b) Cicero, writing to Atticus of Pompey's preparation against Caesar, saith: "*Consilium Pompeii plane Themistocleum est: putat enim, qui mari potitur, cum rerum potiri.*"

Bacon: *Of Kingdoms and Estates.*

- (c) Tressillian mustered his learning to reply: "*Linguae Latinae haud penitus ignarus, venia tua, domine crudelissime, vernaculum libertius loquor.*"

- (d) Dr. Johnson would try to repeat the *Dies irae, dies illa*; he could never pass the stanza ending thus, *Tantus labor non sit cassus*, without bursting into a flood of tears.

Mrs. Piozzi.

- (e) That majestic art, "*regere imperio populos*", was not better understood by the Romans in the proudest days of their republic, than by Gonsalvo and Ximenes, Cortes and Alva.

Macaulay: *War of the Succession in Spain.*

3. Explain the words in italics:

- (a) That *crude* apple that *diverted* Eve.—Milton.  
 (b) Elephants *endorst* with towers.—Milton.  
 (c) Cold *Septentrion* blasts.—Milton.

- (d) The flowry lap of some *irriguous valley*.—Milton.

- (e) Michael and his agents *prevalent*.—Milton.

- (f) Ifurled to and fro with *jaculation* dire.—Milton.

- (g) Sportive lambs this way and that *convolved*.—Milton.

- (h) The rustic youth, brown with *meridian* toil.—Thomson.

- (i) His vest *succinct* then girdling round his waist.—Pope.

4. Give the idiomatic English for:

- (a) *Experto crede.*

- (b) *Tu quoque.*

- (c) *Status quo.*

- (d) *Exceptis excipiendis.*

- (e) *Cui bono?*

- (f) *Dis alter visum.*

- (g) *Divide et impera.*

- (h) *Spiritus intus alit.*

5. Give the meaning and history of the following words and phrases: Bacchanalian, Saturnalia, Mercurial, to hector, to tantalise, vulcanite, fauna, a Pyrrhic victory.

6. Attempts have been made to introduce into English the Latinised words: negoce, tenebrous, pulchritude, nectareous, noctivagous, horrific. What were they intended to mean?

7. Write in ordinary modern English:

- (a) But what was most stupendous to me was the rock of St. Vincent, the precipice whereof is equal to anything of that nature I have seen in the most confragous cataracts of the Alps . . . There is also on the side of this horrid Alp a very remarkable seat.

- (b) How dulce to vive occult to mortal eyes, dorm on the herb with none to supervise, carp the suave berries from the crescent vine, and bibe the flow of longicaudate kine.

O. W. Holmes: *Aestivation.*

8. Translate:

- (a) *Victrix causa Deis placuit, sed victa Catoni.*

- (b) *Tantum religio potuit suadere malorum.*

- (c) *Et quasi cursores vitali lampada tradunt.*

- (d) *Vitaque mancipio nulli datur, omnibus usu.*

- (e) *Una salus misericis nullam sperare salutem.*

T. E. W.

I send you a few 'modern versions' that my pupils have recently offered me.

*At reliqua multitudo puerorum mulierumque;* but the remaining crowd of boys and mules' (how I have escaped this for twenty-five years I do not know); *supplex tua numina posco*, 'as a supplement I ask thy assistance'; *et alos exxit et gressu*, 'and he took off his wings and shoes'.

Some years ago a pupil translated *unicus anser erat* but 'the answer was unique'.

SHADYSIDE ACADEMY, Pittsburgh

J. B. HENCH

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